space], once more they circled back and returned [whence they had started].

And when it all ceased, already it was late at night, already time for all to sleep, as when one noddeth; today [that would be] at about the ninth hour.

And when all had stopped, when the ground drum was undone, then all dispersed, all went, all betook themselves to their homes. The great noblemen, when it was done, were accompanied by torches; they went lighted by torches, carried for them, to their homes.

And the women who had danced then were assembled, after there had been the song and dance, and they led them off. Even so was done with the leaders of the youths. They gathered [the women] together, grouped them, rounded them up, placed them together, assembled them, hunted them out,—lest they might go off somewhere, lest someone might accompany them, lest some debauched youth might go with [one of them].

None the less, the noblemen addressed the matrons, that they might go and release some [of the women] or go and leave [one]. Not of their free will did [the women] go elsewhere; it was done on persuasion.

And when they released them, [the girls] were given presents. Gifts were given, and food was given. And likewise, favors were offered the leaders of the women, the matrons. They kept for themselves and carried that which they saved to their homes.

And the young warriors, the young warriors who had distinguished themselves, who were worthy of honors, made their plea for the women only in secret, not before others; perchance in his home [such an one] awaited her, perchance elsewhere he called her. Just so, they ate privily.

And the woman came forth only at night and spent only the night [with him]; she departed when it was well into the night.

And if one was noted living in concubinage, thus he aroused anger; thus he gave offense. For this all assembled and held council there in the song-house.

Here, before everyone, they punished him. Because of [his crime] they cut off his warrior's hair dress; they took from him all his belongings—his adornment, his lip plug. Thereafter, they beat him sorely with a pine stick, verily causing him to swoon; they singed his head with fire; smoke rose, and blisters formed on his body.

And when they had indeed caused him to swoon, then they cast him forth.

vmpa tlantoc, oc cepa momalacachoa, in cujtlauic, oalmocuepa.

Auh in necaoalca, ie tlaquauhioca, ie nettetequipan: yn iuh mixtlatilia axcan ayo ie chicunauj ora.

Auh in ie ixquich, yn onecacaoaloc, yn ompet ve-uetl, mec cecenmanca, viujlca, yn ixquichtin viuj yn inchachan: in veuei pipilti, onca caoalo, tlavilpan, tlaujlilotiuj, quintlatlaujlitiuj yn inchan.

Auh yn cioa yn otenaoaque, njman mocentlalia, in ie oncujcoianoloc, in qujiacana, yn iuhq' yn tiachcaoan muchioa, quinnechicoa, quintecpichoa, quimololoa, quincenquixtia, quicentecpichoa, vel quimixpepena, yn ma aca canapa ia, yn ma aca moteuicalti, in ma aca telpuchtlaoelíloc qujujca:

tel in pipilti, quimonilhujaia in cioa tlaiacanque, ynic cequintin quincaoatiuj, tecaoatiuj: amo çan mocioioaia yn canapa via, tetencopa muchioaia.

Auh yn ontecaoaia, vmpa motlauhtiaia, vmpa tlauhtiloia, yoã vmpa tlamacoia: auh no tlatlauhtiloia, in cioatetiacanque, motlacauja, motlatlacauja, quitquj yn inchacham innetlacaujl.

Auh in teachcaoaã, inteachcauh, tlaiacatia, in mauiztililonj, çan ichtaca in quinnaoatia cioa, amo teixpan, aço ichan in qujchietiuh, anoço canapa in qujnaoatia: çan iuhquj, yn ichtacaquaia.

Ajuh in cioatl, çan oaliooalquiça, çan moioealpoloa, oc ueca ioan in quiça:

auh intla nca ittuz, in momecatitinemj, ic tlaqualanjaia, ic tlaiolitlacoaia, ica necentlalilo, yca nenonotzaloz in vncan cujcacali:

vncan teixpan qujtlatzacujltia, ic qujtzotzocoltequj, muchi qujcujlia in ixquich ytlatquj, yn inechichioal, yn itempilol: çatepan qujujutequj, ocoquauhtica, vel qujhiiocaoaltia, qujquatlechichinoa, tlẽtlecaleoa, haaquaqualaca, yn inacaio.

Auh yn ouclqujhijocaoaltique, yca oalmaiauj:

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constant guard over him." Montezuma heard the expression, and weighed it in his mind, and when Cortés came to pay his court to him, he heard of it, and was so angry about it, that he had Pedro López, good soldier as he was, flogged in our quarters, and from that time on all the soldiers who came on guard, went through their watch in silence and good manners. However it was not necessary to give orders to many of us who stood guard over him about the civility that we ought to show to this great cacique; he knew each one of us and even knew our names and our characters and he was so kind that to all of us he gave jewels and to some mantles, and handsome Indian women. As I was a young man in those days, whenever I was on guard, or passed in front of him, I doffed my headpiece with the greatest respect, and the page Orteguilla had told him that I had been on two expeditions to discover New Spain before the time of Cortés, so I asked Orteguilla to beg Montezuma to do me the favour of giving me a very pretty Indian woman, and when Montezuma heard this he told them to call me, and he said to me: "Bernal Díaz del Castillo, they tell me that you have quantities of cloth and gold, and I will order them to give you to-day a pretty maid. Treat her very well for she is the daughter of a chieftain, and they will also give you gold and mantles," and I answered him with much reverence, that I kissed his hands for his great favour, and might God our Lord prosper him, and it seems that he asked the page what I had replied to him, and he told him; and Montezuma said to him, "Bernal Díaz seems to me to be a gentleman," for as I have said, he knew all our names, and he told them to give me three small slabs of gold and two loads of mantles.

Let us stop talking of this and tell how of a morning after saying his prayers[1] and making sacrifices to his idols, he took his breakfast, which was a small matter, for he ate

[1] [i.e. Montezuma. — Analyst]

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512 [264] no meat, only chili peppers,[1] then he was occupied for an hour in hearing suits from many parts brought by Caciques who came to him from distant lands. I have already stated in the chapter that tells about it, the manner in which they came in to do their business and the reverence that they showed to Montezuma, and that at such times he always [693] had in his company twenty elderly men who were his judges to decide cases, and as this has been already noted I will not repeat it. It was then that we found out that from among the many women whom he had as his mistresses, he gave wives to his Captains and to very favourite chieftains, and he even gave some of them to our soldiers, and the one he gave to me was a lady from among them, and her bearing clearly showed it, and she was called Doña Francisca. So Montezuma passed his life, sometimes laughing and sometimes thinking about his imprisonment.

I wish to state here, although it has nothing to do with our story, as some inquisitive persons have asked me just why the soldier mentioned by me, who called Montezuma a dog, and even that not in his presence, was flogged by order of Cortés, (there being so few of us soldiers), so that the Indians should hear about it. I say so [again], that at that time all of us and even Cortés himself, when we appeared before the great Montezuma, paid respect to him by always doffing our headpieces and besides being King of New Spain, his person and his rank entitled him to it, and he was so kind and well mannered that he did honour to us all. In addition to all this, one may well remember that our lives were at stake, and at a word to his vassals, they would have removed him from his prison and made war on us. Observing his bearing and royal generosity, and seeing that he always had with him

[1]Ají.